

द्युम्नेषु पृथुनाज्ये पृथुतूर्षु श्रवःसु च ।

इन्द्र साक्ष्वाभिमातिषु

॥ ७ ॥

O Almighty God, you are able to be victorious in the effort of attaining wealth, in the matter of encountering evils in connection with combating the army in the battle, in acquiring gain and fame on the rivalries of rivals.

सू०२० ॥ ऋषिः—१-४ विश्वामित्रः; ५-७ गृत्समदः ॥ देवता—इन्द्रः ॥

छन्दः—गायत्री; [ ४ अनुष्टुप् ] ॥

HYMN 20

Scer—1-4 Vishvavitrah; 5-7 Gritsamadah. Subject-matter-Indrah. Metre-Gayatri; (4 Anustup).

शुष्मिन्तमं न ऊतये द्युम्निनं पाहि जागृविम् !

इन्द्र सोमं शतक्रतो

॥ १ ॥

O mighty King, you are the performer of hundred of Yajnas. For our protection, you guard the bright, vigilant exceedingly strong Soma, the performer of Yajna.

इन्द्रियाणि शतक्रतो या ते जनैषु पञ्चसु ।

इन्द्र तानि त आ वृणे

॥ २ ॥

O King, you are the doer of hundred of good acts. The powers and prosperity which are found in your men of five classes (four Varnas and one avarna) I claim for you.

अग्निन्द्र श्रवो बृहद् द्युम्नं दधिष्व दुष्टरम् ।

उत् ते शुष्मं तिरामसि

॥ ३ ॥

O mighty king, you have gained great prominence, attain splendid conspicuity unalienable and we perpetuate your strength.

अर्वावर्तो न आ गृह्यथो शक्र परावतः ।

उ लोको यस्तं अद्रिव इन्द्रेह तत् आ गृहि

॥ ४ ॥

O mighty praiseworthy King, you come to us from the place a near and from the place a far. Wherever is your residence come here from there.

इन्द्रो अङ्ग महद् भयमभी षदप चुच्यवत् ।

स हि स्थिरो विचर्षणिः

॥ ५ ॥

O people, the mighty ruler encounters many dangers and dispels them away as he is the permanently firm man to act swit.

इन्द्रश्च मुडयाति नो न नः पश्चादुघं नशत् ।

भद्रं भवाति नः पुरः

॥ ६ ॥

Let mighty ruler make us happy, let not evil and offences follow after us and let there be grace in our front.

इन्द्र आशाभ्यस्परि सर्वाभ्यो अभयं करत् ।

जेता शत्रून् विचर्षणिः

॥ ७ ॥

The mighty ruler is the watch and ward of the subjects, let him make us secure from all the regions as he is the subduer of foes.

मू० २१ ॥ ऋषिः—सव्यः ॥ देवता—इन्द्रः ॥ छन्दः—१-९ जगती;  
१०, ११ त्रिष्टुप् ॥

HYMN 21

Seer—Savyah. Subject—matter—Indrah. Metre—1-9 Jagati; 10,11 Tristup.

न्यु३ शु वाचं प्र महे भरामहे गिर इन्द्राय

सदने विवस्वतः । नू चिद्धि रत्नं

ससुतामिवाविदन्न दुष्टुतिर्द्विषोदेष्टु शस्यते

॥ १ ॥

We always use the good prayer and praise for great Almighty God, in the place of the man who gives no place

for evil acts and evils understanding adorations are well performed, none of the men who sleeps find precious wealth and superfluous praise is not done for the persons who give the wealth to deserving others.

दुरो अश्वस्य दुर इन्द्र गोरोसि दुरो यवस्य  
वसुन इन्स्पतिः । अश्वानरः प्रदिवो अकामकर्शनः

सखा सखिभ्यस्तमिदं गृणीमसि

॥ २ ॥

O Almighty God, you are the giver of horses, giver of cows, giver of corn and wealth and the master of masters. You are the giver of wisdom, you are eternal, you never disappoint the hope and are the friend for our friends. To you we utter song of praise.

शचीव इन्द्र पुरुषं युमतम तवेदिदमभितथेकिते वसु ।

अतः संगृभ्यामिभूत आ भर मा त्वायतो जरितुः

काममूनयीः

॥ ३ ॥

O God Almighty, you are all-knowledge, most refulgent, and the creator of the abundant things and this wealth spreading around us of all powers, please gathering from this bestow us. You disappoint not the hope of devotee who desires you and pray you.

एभिर्द्युभिः सुमना एभिरिन्दुभिर्निरुधानो

अमति गोभिरश्विना । इन्द्रेण दस्युं दुरयन्त

इन्दुभिर्युतद्वैषसः समिषा रभेमहि

॥ ४ ॥

Let the king possessing good spirit throwing away the misery and ignorance with these lights, with these men of spiritual knowledge, with cows and with horses. We through the grace of a Almighty God and by the dint of learned men scattering away misery, being free from aversion strive in this world with grain and knowledge.

समिन्द्र राया समिषा रभेमहि सं वाजैभिः

पुरुश्चन्द्रैरभिर्द्युभिः । सं देव्या प्रमत्या वीरशुष्मया

गोअग्रयाश्वावत्या रभेमहि

॥ ५ ॥

Let us be enriched with plenty of wealth. O Almighty, let us be enriched with knowledge. Let us be enriched with corn and most shining of abundant silver and gold and let us be equipped with wonderful providence rich with the strength of heroes the source of cattles and the horses.

ते त्वा मदा अमदन् तानि वृष्ण्या ते सोमांसो

वृत्रहृत्पेषु सत्पते । यत् कारवे दश वृत्राण्यप्रति

बर्हिष्मते नि सहस्राणि बर्हयः

॥ ६ ॥

O ruler, these delighting sources, these forces, these juices of herbs satisfy of you in the slaughter of enemies, O protector of good men, whereby you courageously give the ten thousand and incomparable riches (Vritrani).

युधा युधमुप घेदैषि धृष्ण्या पुरा पुरं समिदं हंस्योजसा।

नम्या यदिन्द्र सख्या परावर्ति निवर्हयो नमृचि

नाम मायिनम्

॥ ७ ॥

O Almighty God you fight against encountering force with your surpassing intrepidity, you through your power destroy this fort of cloud with *Pura*, the heat, and you through the the binding contact you and destroy the water-restraining cloud (Namuchi) stying afar and naed as *Mayi*, the tactful.

त्वं करञ्जमुत पूर्णयं वधीस्तेजिष्ठयातिथिगवस्य वर्तनी ।

त्वं शता बङ्गदस्याभिन्त् पुरौडनानुदः

परिषूता कृजिष्वना

॥ ८ ॥

O Almighty God, you through the glorious method and way of *Atithigya*. the king serving pious guests destroy the force

of violence (Karajan) and Parnayan, the force that issues sense of greed. You through *Rjishvana*, the tendency of simplicity (created by you) or your natural way cleave through the hundred fold *Purah*, the heats of enthusiasm of the breaker of righteous way of life (*Vangrida*) which are excessively developed and are contrary to natural dealings.

त्वमेतां जैनराज्ञो दिर्दशाबन्धुनां सुश्रवसोपजग्मुषः ।

षष्टिं सहस्रां नवतिं नव श्रुतो नि चक्रेण

रथ्या दुष्पदावृणक्

॥ ९ ॥

O God Almighty, you very known with the out-stripping wheel of thunder-bolt turn away with these twice ten group holding clouds with sixty thousand nine and ninety clouds which follow the cloud that has good thundering sound without any co-operant.

त्वमाविद्य सुश्रवसं तवोतिभिस्तव वार्मभिरिन्द्र तूर्वयाणम् ।

त्वमस्मै कृतसमतिथिग्वमायुं मेहे राज्ञे

यूने अरन्धनायः

॥ १० ॥

O God Almighty, you protect with your succours the man who has read learnt well, you with your guarding powers make secure the man who has the conveyances equipped with the means of swiftness and you make prosperous man of associable spirit, man serving guests, and man of activity for this great young ruler.

य उद्वचीन्द्र देवगोपाः सखायस्ते शिवतमा असां ।

त्वां स्तोषाम त्वया सुवीरा द्राघीय आयुः

प्रतरं दधानाः

॥ ११ ॥

O Almighty God, Those we who in this our body, are the protector of learned men and your friends become prosperous. By your grace we having good off-spring and enjoying long joyful life praise and pray you.

सू० २२ ॥ ऋषिः—१-३ त्रिशोकः; ४-६ प्रियमेघः ॥ देवता—इन्द्रः ॥  
छन्दः—गायत्री ॥

## HYMN 22

Seer-1-3 Trishokah; 4-6 Priyamedhah. Subject-matter  
Indrah. Metre-Gayatri.

अभि त्वा वृषभा सुते सुतं सृजामि पीतये ।

तुम्पा व्यश्नुही मदम्

॥ १ ॥

O strong ruler, on the herb Soma being pressed I offer you the juice to drink. You become satisfied and enjoy the happiness.

मा त्वा मूरा अविष्यवो मोपहस्वान् आ दर्भन् ।

माकीं ब्रह्मद्विषो वनः

॥ २ ॥

Let not the foolish and the men asking your aid with mockery and they who laugh on you bring you under pressures. You love not them who are the enemies of God, knowledge and prayers.

इह त्वा गोपरीणसा महे मन्दन्तु राधसे ।

सरौ गौरो यथा पिब

॥ ३ ॥

In this kingdom let the people satisfy you with the juice of herb mixed with milk for the attainment of great wealth and you like the male deer which drinks lake water drink it.

अभि प्र गोपति गिरेन्द्रमर्च यथा विदे ।

सुनुं सत्यस्य सत्पतिम्

॥ ४ ॥

O Ye people, your praise with the song the ruler who is the master of land, the offspring on the symbol of righteousness and guardian of good men in such a manner as he be known to all.

आ हरयः ससृजिरेऽरुषीरधि वहिषि ।

यत्रामि संनवामहे

॥ ५ ॥

Men engage the progressive men on the place of excellence where pay homage to them.

इन्द्राय गाव आशिरं दुदुधे वज्रिणे मधु ।

यत् सीमुपहरे चिदत्

॥ ६ ॥

The cows pour sweet milk for the mighty ruler who is equipped with fatal weapon as he comes near.

सु० २३ ॥ ऋषिः—विश्वामित्रः ॥ देवता—इन्द्रः ॥ छन्दः—गायत्री ॥

HYMN 23

Seer—Vishvamisra. Subject-matter-Indra. Metre. Gayatri.

आ तू ने इन्द्र मद्रयग्धुवानः सोमपीतये ।

हरिष्यां याहाद्रिवः

॥ १ ॥

O mighty ruler, O holder of fatal weapon you when called come towards me to drink the juice of herbs or to preserve the people. You come to me with two horses.

सत्तो होता न ऋत्विग्यस्तिस्तिरे ब्रह्मिरानुषक् ।

अयुञ्जन् प्रातरद्रयः

॥ २ ॥

The Hotar priest conducting the Yajna according to seasons is seated, the Kusha-grass is regularly strewn and the persons benevolent like clouds are set at work in the morning.

इमा ब्रह्म ब्रह्मवाहः क्रियन्त आ ब्रहिः सीद ।

वीहि शूर पुरोडाशम्

॥ ३ ॥

O Brahmavahah (Disseminator of knowledge and action) these good acts are performed and you seat yourself on this grass seat (Kushasana). O hero, you keep your mind (Purodash) settled (for purpose).

गरन्धि सर्वनेषु ण एषु स्तोमेषु वृत्रहन् ।

उक्थेर्विन्द्र गिर्वणः

॥ ४ ॥

O praised by all, O destroyer of enemies. O mighty ruler. you take pleasure in our Yajnas and in these adorations and praiseworthy deeds.

म॒तयः॑ सोम॒पामु॑रुं गृ॒हन्ति॑ शर्व॒सस्प॑तिम् ।

इन्द्रं॑ व॒त्सं न मा॒तरः॑

॥ ५ ॥

The learned men praise the mighty ruler who is the preserver of prosperity, is great and is the possessor of energy as the mothers loves their child.

स म॑न्दस्वा ह्यन्ध॑सो राध॑से त॒न्वाँ म॒हे ।

न स्तो॒तारं॑ निदे क॑रः

॥ ६ ॥

O mighty King, that you delight your self forx having the great gain of corns through your body. You never yield your admirers to reproach.

व॒यमिन्द्र॑ त्वा॒यवो॑ ह॒विष्म॑न्तो ज॒राम॑हे ।

उ॒त त्वम॑स्म॒युर्वसो॑

॥ ७ ॥

O King, we the performers of Yajna loving you admire you and O giver of room to all, you treat us affectionately.

मा॒रो अ॒स्मद् वि मु॑मु॒चो हरि॑प्रिया॒र्वाङ् दा॑हि ।

इन्द्रं॑ स्वधा॒वो म॑त्स्वे॒ह

॥ ८ ॥

O mighty ruler, you are the lord of grain-wealth and such a one whom the people are dear. You never make you apart from us and come direct to us. You take delight here (in our midst).

अ॒र्वाञ्चै॑ त्वा मु॒खे रथे॑ व॒हतामिन्द्र॑ के॒शिना॑ ।

घृ॒तस्नु॑ व॒हि॒राम॑दे

॥ ९ ॥

O mighty king, let steaming (ghritasnu) fire and air (Keshina) or light-remitting fire and electricity carry you in comfortable for car arriving below (i.e. on earth) and in sky (varhisi).



सू० २४ ॥ ऋषिः—विश्वामित्रः ॥ देवता—इन्द्रः ॥ छन्दः—गायत्री ॥

## HYMN 24

Seer—Vishvāmitrah. Subject-matter-Indrah. Metre-Gayatri.

उप॑ नः सु॒तमा ग॑हि॒ सोम॑मिन्द्र॒ गवा॑शिरम् ।

हरि॑भ्यां यस्ते॑ अस्म॒युः

॥ १ ॥

O Indra (man of dexterity) you take this juice herbacious plants prepared by us and mixed with milk. Whatever attainment has been made through your strength and effort is of ours.

तमि॑न्द्र॒ मद॒मा ग॑हि ब॒र्हिष्ठां॑ ग्राव॑भिः सु॒तम् ।

कु॒विन्व॑स्य तृ॒ष्णवः॑

॥ २ ॥

O man of dexterity, you come to the gladdening juice prepared by the learned ones (Gavabhih) and placed on the grass-seat. These learned men are verily fond of it.

इन्द्र॑मि॒त्था गि॒रो म॑माच्छा॒गुरि॑षिता इ॒तः ।

आ॒वृते॑ सोम॑पीतये

॥ ३ ॥

May true words of praise sent from here go to them man of learning of make him inclined to guard the kingdom (Soma).

इन्द्र॑ सोम॑स्य पी॒तये॑ स्तोमै॑रिह ह॒वामहे॑ ।

उ॒क्थेभिः॑ कु॒विदा॑गमन्

॥ ४ ॥

We with the sets of praise call the learned men here for preserving the integrity of kingdom (Soma). He frequently visit us with all sorts of grain and praiseworthy sermons.

इन्द्र॑ सोमाः सु॒ता इ॒मे तान् द॑धिष्व शत॒क्रतो॑ ।

ज॒ठरै॑ वाजि॒नीव॑सो

॥ ५ ॥

O man of sharp understanding, you are the possessor of hundred intellectual powers and you locate (in your thought

the powerful fire, air and the sun Vajinivasu). These worldly object are produced in the created world (Jathara). You keep all of them in your knowledge.

विद्या हि त्वां धनंजयं वज्रैषु दधृषं कवे ।

अर्घा ते सुम्नमीमहे

॥ ६ ॥

O learned one, we know you as the victor of wealth physical and spiritual and insuppressible one in the intellectual debates and we desire your happy brilliance.

इममिन्द्र गवांशिरं यवांशिरं च नः पिब ।

आगत्या वृषभिः सुतम्

॥ ७ ॥

O man of proper perspective, you coming to us eat and drink this preparation made by strong men mixed with milk and mixed with barley.

तुम्येदिन्द्र स्व ओक्वेऽ सोमं चोदामि पीतये ।

एष रारन्तु ते हृदि

॥ ८ ॥

O enlightened one, I send this Soma-juice for you to drink in your own place. Let this give satisfaction to your heart.

त्वां सुतस्य पीतये श्रुतमिन्द्र इवामहे ।

कुशिकासौ अवस्यवः

॥ ९ ॥

O learned one, we, the enlightened ones and desirous of safety, call you, the matured one in age and understanding for drinking the juice prepared by us.

सू० २५ ॥ ऋषिः—१-६ गोतमः; ७ प्रष्टकः ॥ देवता—इन्द्रः ॥ छन्दः—१-६ जगती; ७ त्रिष्टुप् ॥

HYMN 25

Seer-1-6 Gotamah; 7 Astakah. Subject-matter-Indrah. Metre-1-6 Jagati; 7 Tristup.

अश्वावति प्रथमो गोषु गच्छति सुग्रावीरिन्द्र मत्पेस्तबोतिभिः  
तमिद् पृणक्षि वसुना भवीयसा सिन्धुमापो  
यथाभितो विचेतसः ॥ १ ॥

O Almighty God, the man who is mortal guarded well by your protective powers finds first rank in the wealth of horses and cows. You with abundant wealth fill him as the waters scattered far fills the ocean.

आपो न देवीरूपं यन्ति होत्रियमवः पश्यन्ति विततं यथा रजः  
प्राचैर्देवासः प्र णयन्ति देवयुं ब्रह्मप्रियं  
जोषयन्ते वराहं ॥ २ ॥

The enlightened persons like the water attain the virtuous qualities, they see the Divine protection like the molecules of dust extended every-where. Learned men like excellent ones by their good acts and dealing love and serve the man who unite them with meritorious deeds and for Whom God is dear.

आधि द्वयोरदधा उक्थयं वचो यतसुंचा मिथुना या सपर्यतः  
असैयचो व्रते ते क्षेति पुष्यति भद्रा  
शक्तिर्यजमानाय सुन्वते ॥ ३ ॥

O Almighty God, you accept the word of adoration of those two who concerted with each other, with uplifted ladle pray and perform Yajna. The power of yours is benevolent for the performer of Yajna who offers oblations. He unchecked dwells and prospers in your law.

आदक्षिराः प्रथमं दधिरे वयं इद्वाग्नयः शम्या ये सुकृत्यया  
सर्वं पुणोः समविन्दन्त भोजनमश्वावन्तं  
गोमन्तमा पुशुं नरः ॥ ४ ॥

The men knowing the science of fire and air who enkindle fire (of Yajna) through their good deeds first attain the vital

power and then these leaders find wealth (Bhojana) enriched with horses, with cows and cattle which is the means of hoarding and trading.

यज्ञैरथर्वा प्रथमः पथस्तते ततः सूर्यो अतपा वेन आजनि ।

आ गा आजदुशना काव्यः सचा यमस्य

जातममृतं यजामहे

॥ ५ ॥

The Supreme power who is firm in His thought and will paves the ways through integration, disintegration and regulation of material atoms. Then the luminous sun who is the guardian of natural law springs up. This brilliant praiseworthy sun attracts and supports the words in motion. United together we may attain the bliss (Amritam) which is produced by God controlling the cosmic order.

बर्हिर्वा यत् स्वपत्याय वृज्यतेऽर्को वा श्लोकमाघोषते दिवि  
ग्रावा यत्र वर्दति कारुक्थ्यस्तस्येदिन्द्रो

अभिपित्वेषु रण्यति

॥ ६ ॥

Where and when the seat of grass (Kusha) is stretched for good offspring, the respected wise man resounds word of praise in the sky, the praiseworthy man of art like the cloud loudly speaks, Indra, the mighty ruler takes delight in the performances of such a kind.

प्रोग्रां पीति वृष्ण इयमि सत्यां प्रयै सुतस्य हर्यश्च तुभ्यम्  
इन्द्र धेनाभिरिह मादयस्व धीभिर्विश्वाभिः

स्रच्या गृणानः

॥ ७ ॥

O Almighty God, strong you have under your control the fire which is the source of attraction. I disseminate your true guard and guidance for knowing your created world. O Lord, you through your vedic speeches and all wisdom and acts (encloded in them), making us praise you with power and prudence make us happy.

मू० २६ ॥ ऋषिः—१-३ शुतःशेषः; ४-६ मधुच्छन्दाः ॥ देवता—इन्द्रः ॥  
छन्दः—गायत्री ॥

## HYMN 26

Seer-1-3 Shunahshapah; 4-6 Madhuchchhandah. Subject  
-matter ; Indrah-Metre. Gayatri.

योगेयोगे त्वस्तरं वाजैवाजे हवामहे ।

सखाय इन्द्रमृतये

॥ १ ॥

We, as friend on every occasion and in every pray for our  
protection call Indra, the mighty king who is strongest of all.

आ घा गमद् यदि श्रवत् सद्यस्त्रिणीभिरूतिभिः ।

वाजैभिरूप नो हवम्

॥ २ ॥

If he hears our call he with succour of thousand kings and  
strength come to us.

अतुं प्रतनस्यौकसो हुवे तुविप्रति नरम् ।

यं ते पूर्व पिता हुवे

॥ ३ ॥

O ruler, I call you who is the leader of our ancient place  
and is able to encounter enemies and whom my father has  
called before

युञ्जन्ति ब्रध्नमरुषं चरन्तं परि तस्युषः ।

रोचन्ते रोचना दिवि

॥ ४ ॥

The people co-operate the great, brilliant king administering  
the subject and land concerned with his territory. Like stars  
shining in the sky they shine with splendour.

युञ्जन्त्यस्य काम्या हरी विपक्षसा रथे ।

शोभा धृष्टा नृबाहसा

॥ ५ ॥

People yoke in this chariot of him the two horses which are dear to him, bold, brownish-yellow, remaining on two sides and carrying the man on their backs.

केतुं कृष्वन्नकेतवे पेशो मर्या अपेशसे ।

समुषद्भिरजायथाः

॥ ६ ॥

O men, you imparting knowledge to him who is deprived of it and providing with wealth, the man who has no wealth, emerge strong with shining zeal.

मू० २७ ॥ ऋषिः—गोषुक्त्यहसूक्तिनी ॥ देवता—इन्द्रः ॥

छन्दः—गायत्री ॥

HYMN 21

Seer (Gosuktyahrauktinau) : Subject-matter-Indrah ;  
Metre-Gayatri.

यदिन्द्राहं यथा त्वमीक्षीय वस्व एक इत् ।

स्तोता मे गोषखा स्यात्

॥ १ ॥

Had I been O God, like you the single lord of wealth my admirer should be rich in land and cows.

शिक्षेयमस्मै दित्सेयं शचीपते मनीषिणं ।

यदहं गोर्पतिः स्याम्

॥ २ ॥

O All-knowledge Divinity if I become the master of cows I should be left with no other alternative but to give and give with certain advices this learned man plentiful riches.

धेनुष्टं इन्द्र सूनृता यजमानाय सुन्वते ।

गामश्च पिप्पुषी ददे

॥ ३ ॥

O Almighty God, your vedic speech (a truth in itself) for the performer of Yajna is a cow that strengthening him pours (the wealth of) cows and horses.

न ते वर्तास्ति राघस इन्द्र देवो न मर्त्यः ।

यद् दितासि स्तुतो मघम्

॥ ४ ॥

O God Almighty, you being worshipped whatever wealth and gift want to give none as mysterious one or mortal can hinder.

यज्ञ इन्द्रमवर्धयद् यद् भूमिं व्यवर्तयत् ।

चक्राण औपशं दिवि

॥ ५ ॥

Yajna, the Praiseworthy Lord strengthen *Indra*, the cosmic electricity or the sun when He locating it in heaven moves the earth around.

वावृघानस्य ते वयं विश्वा धनानि जिग्युषः ।

ऊतिमिन्द्रा वृणीमहे

॥ ६ ॥

O Almighty God, I claim your succour as you are the lord over all the wealths and ever-increasing power.

सू० २८ ॥ ऋषिः—गोषूक्त्यश्वसूक्तिनो ॥ देवता—इन्द्रः ॥ छन्दः

—गायत्री ॥

## HYMN 28

Scer--Gosuktyashvasuktinau; Subject-matter--Indrah ;  
Metre--Gayatri.

व्य॑न्तरि॑षम॑तिर॒न्मदे॑ सोम॑स्य रोच॒ना ।

इन्द्रो॑ यद॑मिनद् व॒लम्

॥ १ ॥

Indrah, the air when scatters away the cloud that overcast sky spreads the splendid atmosphere in gladdening of vegetative energy.

उद्गा॑ आ॒जदा॑ङ्गिरोभ्य॑ आ॒विष्कृ॑वन् गुहा॑ स॒तीः ।

अ॒र्वाञ्च॑ नुनुदे॑ व॒लम्

॥ २ ॥

This air making visible the rays of sun hidden in the cave of cloud carrise them to Angirases, the beats of a atmosphere and casts down the cloud.

इन्द्रेण रोचना दिवो दृढानि दृढितानि च ।

स्थिराणि न पराणुदे

॥ ३ ॥

By this mighty air the luminous bodies of heaven are established and held firm. They being secure firmly never deviate from their places and paths.

अपामूर्मिर्मदन्निव स्तोम इन्द्राजिरायते ।

वि ते मदा अराजिषुः

॥ ४ ॥

Like a wave of water-flow the gust of this air catches speed and its gladdening powers glow in splendour.

सू० २६ ॥ [ ऋषिः—गोषुक्त्यश्वसूक्तिनो ॥ देवता—इन्द्रः ॥ छन्दः

—गायत्री ॥ ]

HYMN 29

Seer—Gosuktyashvasuktinau; Subject-matter--Indrah;  
Metre—Gayatri.

त्वं हि स्तोमवर्धन इन्द्रास्युक्थवर्धनः ।

स्तोतृणामुत भद्रकृत्

॥ १ ॥

Indra, the air is the strengthener of the group or plants, this is increaser of grains and this is doer of goods for them who praise its properties and operations.

इन्द्रमित् केशिना हरीं सोमपेयाय वक्षतः ।

उप यज्ञं सुरार्धसम्

॥ २ ॥

The sun and moon having rays in them being *Indra*, the air in the Yajna which is accomplished well to. grasp the substance of the oblation offered in the fire.



अपां केनेन नमुचेः शिर इन्द्रोदवर्तयः ।

विश्वा यदजय स्पृधः

॥ ३ ॥

When this air over-powers all the rival forces striks down the top of cloud restraining water with the moisture of waters.

मायाभिरुत्तिसृप्सत इन्द्र दामारुक्षतः ।

अव दस्यूरधूनुथाः

॥ ४ ॥

This air casts down the clouds which restraining their waters cause draught and with tricks climb up and mount to heaven.

असुन्वामिन्द्र संसदं विषूर्ची व्यनाशयः ।

सोमपा उत्तरो भवन्

॥ ५ ॥

This air which protects herbacious plants and vegetation becoming more powerful scatters every side the group of destructive forces.

मू० ३० ॥ [ ऋषिः—वरुः सर्वहरिर्वा ॥ देवता—इन्द्रः ॥ छन्दः—जगतो ॥ ]

#### HYMN 30

Seer-Varun ; Sarvaharirva. : Subject-matter-Indrah ;  
Metre,Jagati.

प्र ते महे विदथे शंसिषं हरी प्र ते बन्धे वनुषो हर्यतं मदम् ।

घृतं न यो हरिभिश्चारु सेचत आ त्वा विशन्तु

हरिर्वर्षसं गिरः

॥ १ ॥

O Ruler, in the assembly of learned and pious men I praise your two horses, I ask for the glandness of yours who destroy the enemies and like water pours things, with the men, to others in well manner. Let these praises touch the heart of you who become a good-looking form.

हरिं हि योनिमभि ये समस्वरन् द्विन्वन्तो हरीं दिव्यं

यथा सदैः । आ यं पृणन्ति हरिभिर्न

घेनव इन्द्राय अषं हरिबन्तमर्चत

॥ २ ॥

O people, you admire the man-power mighty ruler whom as the symbol of attraction they who like the good assembly praising his two impelling and dispelling forces praise, in the house of learned loudly admire and like the cows satisfy with the provision of men.

सो अस्य वज्रो हरितो य आयसो हरिर्निकामो

हरिरा गर्भस्त्योः । द्युम्नी सुशिग्रो हरिमन्युसायक इन्द्रे

नि रूपा हरिता मिमिक्षिरे

॥ ३ ॥

The weapon of this king which is made of iron is golden-hued and the dispeller of foes. This very good weapon in his hands looks very nice. This weapon of him is full of power and fame, good speed and the destroyer of the arrogance for men. In the king all forms are made to shine.

दिवि न केतुरधि घायि हर्यतो विव्यचद् वज्रो

हरितो न रंक्षा । तुददहि हरिश्शिग्रो य आयसः

सहस्रशोका अभवद्धरिभरः

॥ ४ ॥

Like the flag unfurled in the sky the good-looking king is established on the administration of subjects. His weapon with speed spreads in various regions like sun. That his iron weapon which is lion, mouthed smiles the snake-like foe-man. This becomes the preserver of man and infamer of thousands.

त्वं त्वमहर्यथा उपस्तुतः पूर्वैभिर्न्द्र हरिकेश यज्मणिः ।

त्वं हर्यसि तव विश्वमुक्थ्यं मसामि राधो

हरिजात हर्यतम्

॥ ५ ॥

O ruler, you are as brilliant as sun. You praised by the performers of Yajna endowed with perfect knowledge, you are loved as you alone. You like all. O prominent one among all the men, all the desirable praiseworthy inexhaustible wealth is yours and of yours only.

सू० ३१ ॥ [ ऋषिः—वरुः सर्वहरिर्वरुः ॥ देवता—इन्द्रः ॥ छन्दः—  
जगती ॥ ]

## HYMN 31

Seer—Varuh Sarvaharirve. Subject-matter-Indrah.  
Metre-Jagati.

ता वज्रिणं मन्दिनं स्तोम्यं मद इन्द्रं रथे वहतो हयता हरीं ।  
पुरुष्यस्मै सर्वनानि हयैत इन्द्राय सोमा  
हरयो दधन्विरे

॥ १ ॥

These two dear *Hari*, the mind and organic structure (which accept the objective world into them through cognition and affection) carry Indra, the soul which bear organ of speech (*vajri*), which enjoys the worldly happiness and which is praiseworthy in the body (*Ratha*) for its satisfaction. The men of genial temperament arrange many preparation for this soul which cherishes all hopes.

अरं कामाय हरयो दधन्विरे स्थिराय हिन्वन् हरयो हरीं तुरा ।  
अर्बुभिर्यो हरिभिर्जोषमीयते सो अस्य

कामं हरिबन्तमानशे

॥ २ ॥

Harayah, the vital airs which activate all the organs for fulfilling the wishes of soul put the swift mind and organic structure into action for this permanent soul and entirely preserve both of them. He who through these swift vital airs attains delight, gains the fulfilment of this soul's desire enriched with heroes and men.

हरिश्मशार्हृरिकेश आरुसस्तुरस्ये यो हरिपा अवर्धत ।

अर्वदभिर्यो हरिमिर्बाजिनीवसुरति विश्वा

दुरिता पारिषद्वरी

॥ ३ ॥

This soul which sleeps in the vital airs and body, which possesses luminous rays of innate knowledge, which assumes iron in the body who is the preserver of organs become strong in protecting the movements of body. This soul abiding in the powers through swift and quick vital airs and organs with courage and venture over-comes all the troubles.

सुर्वेव यस्य हरिणी विपेततुः शिघ्रे बाजाय हरिणी दर्विष्वतः ।

प्र यत् कृते चमसे मर्जद्वरी पीत्वा

मदस्य हर्यतस्यान्धसः

॥ ४ ॥

It is this soul the beautiful chin of which moves like ladle (which drops ghee in the Yajna fire). This for the sake of strength or vigour destroys diseasing and reducing tendencies. When the dish is arranged this soul drinking the palatable delight-giving drink and food makes pure its strength and energy.

उत स्म सव्यं हर्यतस्य पस्त्योऽरत्यो न बाजं

हरिर्बाँ अचिक्रदत् । मही चिद्धि धिषणा हर्यदोजसा

बृहद्व वयो दधिषे हर्यतश्चिदा

॥ ५ ॥

The body of this soul which is the home of the organic and vital system calls for the grain as the horse carrying man which is for grain-food. The great intellectual power likes its objects with great vigour. This luminous soul acquires great power and maintenance.

सू० ३२ ॥ [ ऋषिः—वरुः सर्वहरिर्बाँ ॥ देवता—इन्द्रः ॥ छन्दः—१

जगती ] २, ३ त्रिष्टुप् ॥

## HYMO 32

Seer—Varu sarva-herirva. Subject-matter-Indrah.  
Metre-1 Jagati 2-3 Tristup.

आ रोदसी हयैमाणो महित्वा नव्यैनव्यं हर्यसि मन्म नु प्रियम्  
प्र पस्त्यमिसुर हर्येत गोराविष्कृधि हरये सूर्याय ॥ १ ॥

O learned man, you with your great power comprehending  
the earth and heaven attain new and upto date knowledge.  
O intellectual one, please lay open the beautiful home of  
learning for the man of initiative (surva Harayu).

आ त्वा हर्यन्तं प्रयुजो जनानां रथे वहन्तु हरिंशिप्रमिन्द्र ।  
पिबा यथा प्रतिभृतस्य मध्वो हर्यन् यज्ञं  
संघमादे दशौणिम् ॥ २ ॥

O learned man, the requests of the people carry you on  
chariot near them. You have beautiful chins and are dear  
to all. You comeing to our Yajna which spreads in ten  
regions and our gathering drink sweet juice presented to  
you.

अपाः पूर्वेषां हरिवः सुतानामथो इदं सर्वनं केवलं ते ।  
ममद्धि सोमं मधुमन्तमिन्द्र सत्रा वृषञ्जठरं  
आ वृषस्व ॥ ३ ॥

O possessor of all intellectual powers (Harivah), please guard  
previously acquired intellectual attainments and this con-  
structive act is only yours. Yoy accept this sweet juice of  
herbacious plant and pour this strengthening juice in your  
belly.

सू० ३३ ॥ ऋषिः—अष्टकः ॥ देवता—इन्द्रः ॥ छन्दः—त्रिष्टुप् ॥

## HYMN 33

Seer—Astakah. Subject-matter-Indrah. Metre-  
Tristup.

अप्सु धृतस्य हरिवः पिबेह नृभिः सुतस्य जुठरं पृणस्व ।

मिमिक्षुर्यमद्रय इन्द्र तुभ्यं तेभिर्बर्धस्व

मर्दमुक्त्यवाहः

॥ १ ॥

O ruler, you are endowed with man powers (Harivah) You drink here the juice crushed by the men and pured the water and fill your belly. O receiver of praises! you enhance your satisfaction by these juices which the men of respect mixed for you.

प्रोग्रां पीति वृष्ण इयमि सत्यां प्रये सुतस्य हर्यश्च तुभ्यम् ।

इन्द्र घेनाभिरिह मादयस्व धीभिर्विश्वाभिः

शच्या गृणानः

॥ २ ॥

O possessor of strong horses for the progress of strong praised you I offer the true stronge draught prepared soma you by all the praises through thoughtful action make the people delighted with the speeches of vedic knowledge.

उती शचीवस्तवे वीर्येण बयो दधाना उश्रिज ऋतुज्ञाः ।

प्रजावदिन्द्र मनुषो दुरोणे तस्थुर्गृणन्तः

सधमाद्यासः

॥ ३ ॥

3. wise ruler, by your protection and powers enlightened men knowing the law eternal, having offspring, taking delight in assembly of men possessing grain and adoring and praying God, live in home.

सू० ३४ ॥ ऋषिः—गृत्समदः ॥ देवता—इन्द्रः ॥ छन्दः—त्रिष्टुप् ॥

HYMN 34

Seer—Gritsamadah. Subject-matter-Indrah. Mettre-Tristup.

यो जात एव प्रथमो मनस्वान् देवो देवान् कर्तुना पर्यभूषत् ।

यस्य शुष्माद् रोदसी अभ्यसेतां नृम्यास्य मृहा

स जनास इन्द्रः

॥ १ ॥

He, who manifest as first intelligent wonderous power through His wisdom embellishes the luminous objects (like the sun, moon etc.) and before whose power and greatness of the prowess the earth and heaven tremble—O men, is Indrah, Almighty Divinity.

यः पृथिवीं व्यथमानामदृष्टुः यः पर्वतान् प्रकुपितो अरम्भात् ।  
 यो अन्तरिक्षं विममे वरीयो यो दामस्तम्नात्  
 स जनासु इन्द्रः ॥ २ ॥

He who establishes fast and firm the staggering earth, who set at rest the agitated mountains, who measures out the vast firmament and supports, the heaven—O men, is Indra, Almighty Divinity.

यो हत्वाहिमरिणात् सप्त सिन्धुन् यो गा उदाजदपचा बलस्य ।  
 यो अश्मनोरन्तरिणि ज्ञानं संवृक् समत्सु  
 स जनासु इन्द्रः ॥ ३ ॥

He—who pervading the cloud brings into flow the seven water-streams, who removing the darkness of *Vala* the cloud releases the rays of sun, who creates fire (lightning) within clouds and who is dispeller of all obstacles in wordly battles O men, is Indra.

येनेमा विश्वा च्यवना कृतानि यो दासं वर्णमधरं गुहाकः ।  
 श्वघ्नीव यो जिगीवाँल्लक्षमाददर्यः पुष्टानि  
 स जनासु इन्द्रः ॥ ४ ॥

He—by whom all these worlds are made to move, who in the sky casts down the over-whelming cloud, who like the victorious gambler gathering his winnings being the master of all controls the perceptible universe and gives nourishing means to all, O men, is Indrah.

यं स्मा पृच्छन्ति कुह सेति घोरमुतेमाहुर्नैषो अस्तीत्येनम् ।

सो अर्यः पुष्टीर्विजड्वा मिनाति श्रदस्मै धत्त

स जनास इन्द्रः

॥ ५ ॥

He—about whom, the tremendous one they ask, where is He? and verily some say of Him He is not, He in fact like a skilled master or business-man measure and counts all the supporting factors of the universe and let all of you cherish yours faith in Him—O men, is Indra.

यो रधस्य चोदिता यः कृशस्य यो ब्रह्मणो नार्धमानस्य कीरेः

युक्तग्राव्यो योऽविता सुशिप्रः सुतसौमस्य

स जनास इन्द्रः

॥ ६ ॥

He—who is giver of initiative to wealthy man and the weak, of priest, of suppliant singing praises and prayers, who is guardian of learned man endowed with mystic power, and who is the object of worship for the man who has attained height of trance—O men, is Indra.

यस्याश्वासः प्रदिशि यस्य गावो यस्य ग्रामा यस्य

विश्वे रथासः । यः सूर्य आ उषसं जजान

यो अपां नेता स जनास इन्द्रः

॥ ७ ॥

He—under whose excellent control are the horses, under whose control flourish the bouvine species, under whose control are the groups of cosmic objects, under whose supreme power remain all these bodies, who begets the sun, who begets the dawn and who is the leader of the worldly subjects—O men, is Indra.

यं क्रन्दसी संयती विह्वयेते परेऽर्वर उभया अमित्राः ।

समानं चिद्रथमातस्थिवांसा नाना हवेते

स जनास इन्द्रः

॥ ८ ॥

He—to whom both the parties in close encounter cry, to whom cry foe againrt foe, the weaker and stronger, whom



two men mounting on the same charitt invoke and whom each invokes in his favour—O men, is Indra.

यस्मान्न ऋते विजयन्ते जनासो यं युध्यमाना अवसे हवन्ते  
यो विश्वस्य प्रतिमानं बभूव यो अच्युतच्युत्  
स जनासु इन्द्रः

॥ ९ ॥

He—without whom men do not conquer, whom fighting warriors invoke for succour, who become the measurement of the universe and who is the mover of unmoved—O man is Indra.

यः शश्वतो महेनो दधानानमन्यमानाञ्छवी जघान ।  
यः शर्धते नानुददाति शुध्यां यो दस्योऽन्ता  
स जनासु इन्द्रः

॥ १० ॥

He—who by his power of dispersing justice always punishes them who have committed great sins and do not know their consequences, who does give courage to him who indulg not in bad actions and who is the dispeller of cloud—O men, is Indra.

यः शम्बरं पर्वतेषु क्षियन्तं चत्वारिंश्यां शरद्यन्वविन्दत् ।  
ओजायमानं यो अहिं जघान दानुं शयानं  
स जनासु इन्द्रः

॥ ११ ॥

He—who in the Year (Sharadi) of draught when even begging marred (chatvarinshyam) discovers the water abiding in the clouds and who over powers the cloud which catches vigour floats in the sky and rends the draught, O men is Indra.

यः शम्बरं पर्यतरत् कसीभिर्याऽचारुकास्नापिचत् सुतस्य ।  
अन्तर्गिरौ यजमानं बहुं जन्तुं यस्मिन्नामूर्धत्  
स जनासु इन्द्रः

॥ १२ ॥

He—who through His moving forces (Kasi) makes the cloud float, who with his permanent refulgence preserve the created world and who is whose (his own) control even inside the mountain supports the man doing pious deeds and other people O men, is Indra.

यः सप्तरश्मिर्वृषमस्तुर्विष्मान्वासृजत् सर्वे सप्त सिन्धून् ।

यो रौहिणमस्फुरद् वज्रबाहुर्धामारोहन्तं

स जनासु इन्द्रः

॥ १३ ॥

He—who for the sake of exchange of thought and expression makes seven cases of the grammatical operation of language, who like the sun possessing seven beams is the pourer happiness and is mighty, who holding thunder-bolt in the cloud and atmospheric wind under His control moves the cloud (Rauhinam) mounting in the sky hither and thither O men, is Indra.

द्यावा चिदस्मै पृथिवी नमेते शुष्माच्चिदस्य पर्वता भयन्ते ।

यः सोमपा निचितो वज्रबाहुर्धामारोहन्तः

स जनासु इन्द्रः

॥ १४ ॥

He—before whom, this one bow down the heaven and earth from whose, this ones' own strength even clouds tremble, who is the preserver of this world, all-pervading holding thunder in cloud and atmosphere and who bears powers of holding and supporting as strong as electricity—O men is Indra.

यः सुन्वन्तमवति यः पचन्तं यः शंसन्तं यः शशमानमूती ।

यस्य ब्रह्म वर्धनं यस्य सोमो यस्येदं राधः

स जनासु इन्द्रः

॥ १५ ॥

He—who guards the man performing Yajna, who guards him who cooks the cereals etc. for Yajna, who favours him with aid who praises and prays him, who protect with his succour to him who resorts to industry, to whom belongs this Vedic speech and knowledge providing with growth, to

whom this world owes and to whom appertains this worldly wealth.—O men, is Indra.

जातो व्यख्यत् पित्रोरुपस्थे भुवो न वैद जनितुः परस्य ।

स्तुविष्यमाणो नो यो अस्मद् व्रता देवानां

स जनासु इन्द्रः

॥ १६ ॥

As a born child manifests his activities in the lap of mother and father, he does not know his mother and father who is other than her (the mother) so Divine power manifest in the midst of heaven and earth makes all the worlds manifest in but does not have and even know His Mother and father (as He is eternal and unbigotten) and father and mother of all without being fathered and mothered, who being adored by learned he, O men, is Indra.

यः सोमकामो हयैश्वः सूरिर्यस्माद् रेजन्ते भुवनानि विश्वा ।

यो जघान शम्बरं यश्च शुष्णं य एकवीरः

स जनासु इन्द्रः

॥ १७ ॥

He—who desires the emergence of world, who is pervading the men, who is inspire of good spirit, from whom all the living creatures tremble; who over poweress cloud, causing waters in its fold, who dispels the cloud causing droughts and who is the sole hero—O men, is Indra.

यः सुन्वते पचते दुध्र आ चिद् वाजं दर्दपि

स किलासि सत्यः । वयं ते इन्द्र विश्वहं प्रियासः

सुवीरासो विदधुमा वंदेम

॥ १८ ॥

That you, O Almighty God, are surely true and strong (Dudhra) one who gives grain and knowledge to him who performs Yajna and who cooks *Purodasha* etc. O Lord, we are evermore, your friends may we blessed with good heroes adore and describe you in assmbly of men.

सू० ३५ ॥ ऋषिः—तोषाः ॥ देवता—इन्द्रः ॥ छन्दः—त्रिष्टुप् ॥

## HYMN 35

Seer-Nodhah. Subject-matter-Indrah. Metre-Tristup

अस्मा इदु प्र त्वसे तुराय प्रयो न हर्मि स्तोमं माहिनाय ।  
ऋचीषमायाग्निगव ओदमिन्द्राय ब्रह्माणि राततमा ॥ १ ॥

I offer my thoughtful adoration and most favourable praises like grain to deserving one, to Almighty God alone who is strong destroyer, of obstacles, exalted, possessing unsurpassing energy and who deserves quite appropriate eulogiums.

अस्मा इदु प्रयड्व प्र यंसि भराभ्याङ्गुषं बाधे सुवृक्ति ।  
इन्द्राय हृदा मनसा मनीषा प्रत्नाय पत्ये  
धियो मर्जयन्त ॥ २ ॥

O learned man, you present likely acceptable prayer resembling the grain of food choice to this Almighty Divinity alone to whom I offer befitting prayer for removal of inderances. Let the people purify their deeds through conscience, mind and spirit for the attainment of this eternal master of the universe.

अस्मा इदु त्यमुपमं स्वर्षा भराभ्याङ्गुषमास्येनि ।  
महिष्ठुमच्छोक्तिभिर्मतीनां सुवृक्तिभिः सरि वावघध्यै ॥ ३ ॥

To This Almighty Divinity alone I offer with my lips the suitable pleasant eulogy aud for magnifying His glories. I with adorations befitting and agreeable praise Him who is most exalted one and inspirer of good intent and precept.

अस्मा इदु स्तोमं स हिनोमि रथं न तष्टेव तत्सिनाय ।  
गिरश्च गिर्वाहसे सुवृक्तीन्द्राय विश्वमिन्वं मेधिराय ॥ ४ ॥

To this Almighty Divinity alone who its all knowledge and worthy of praises I offer now my suitable all-impelling adoring song and praise as carpenter faishion the chariot to gain corn through it.